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work of the schools. There are chapters on "The Teacher as a Friend," "The Discipline of the School," "Pupil Government," "Mutual Aid in Class Work," "Moral Training through the Extra-Curricular Activities of the School," "Moral Instruction through the Existing Curriculum," "Moral Instruction through Biography." Here in fifteen chapters is two hundred and fifty pages of matter which would be valuable to any teacher.

Part III, "Moral Instruction," includes the last two chapters just named, but only the three chapters of it next following treat of "The Systematic Study of the Conduct of Life" as a separate branch in the curriculum. It is supplemented in the Appendix by "A Program of Moral Instruction" arranged for Grades I-VIII.

The closing chapter is "Moral Education in the Home."

F. R. CLOW

STATE NORMAL SCHOOL
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The New Spirit in Industry. By F. ERNEST JOHNSON. New York: Association Press, 1919. Pp. 95. \$0.75.

A fairly good presentation of some of the recent tendencies in industrial management and control, the book fails to mention, however, such significant experiments as at Rock Island Arsenal or at the Midvale Iron and Steel plant. Worth perusal.

D. H. K.

Christian Internationalism. By WILLIAM PIERSON MERRILL. New York: The Macmillan Co., 1919. Pp. 193. \$1.50.

This little book, written before the close of fighting and published in December of last year, is a well-argued earnest attempt to lay the foundation of internationalism on the basis of Christianity. Nietzsche discarded Christianity as a world-power because it would not fit into his scheme of world-power; Tolstoi discarded the world because it would not fit into his scheme of Christianity. But Christianity as expressed in internationalism, that is, in true democracy as against autocracy, should save the world. Patriotism is preserved within the bounds of internationalism; it is not really patriotic to be chauvinistic. Strong as was the nationalistic spirit of the Hebrews, the Old Testament yet urges that God is a God of principles rather than of nations and the spirit of the New Testament is exactly that brotherly love which should make war impossible.

A permanent alliance in order to insure the preservation of peace was proposed by Tom Paine about the time Kant published his noteworthy tract on "Enduring Peace." Lord Castlereagh went to the Council of Vienna resolved to attempt the formation of a league of nations to preserve peace, a scheme which became distorted into the autocratic Holy Alliance. But the idea has persisted, though derided by militarists and treated as visionary even by those who approved of it. It is time now that the Christian world realized that such a league, embodying internationalism, is the only means to save the soul of Christianity itself and of the world at large.

Such in outline is the argument of this readable little book. It is convincing from the modern Christian point of view and it does not blink the difficulties and objections that arise practically. These are carefully considered in the eighth chapter, under the caption "Problems Confronting Internationalism." The author, while recognizing the great obstacles encountered, persuasively insists that faith and hope may remove them. It is an ideal to which we should pledge ourselves, let practical men object as they will; for, as Lord Robert Cecil remarked, "Practical men never accomplish anything." It is the idealist alone who has bettered the world. This book should be read particularly by those members of Congress who set nationalism, under the guise of patriotism, in opposition to the internationalism embodied in the League of Nations. But it is a book also for every thoughtful citizen to ponder over. The reviewer regrets that he cannot wholly agree with the author in his effort to show that Christianity has always been synonymous with internationalism. Christianity is a growth; in other words, it does not mean to us what it did to the early church. This growth is a gain but it is not primitive Christianity; it is a great improvement on it. It is in truth the widest possible application of the best thought of primitive Christianity, but in that application too much has to be read into the original form by Dr. Merrill to satisfy the historic sense. The author thinks that Christ, when he says, "If any man compels you to go a mile with him, go two miles," really means that the pacifist ought to fight for internationalism. The moral is excellent but the illustration is not convincing. Internationalism means a great deal more than brotherly love, more in fact than Christ had in mind at any time. It would perhaps have been sufficient to show that internationalism is in accord with Christian principles. The author, however, rather inclines to insist upon "Christian Internationalism," as if the cause of internationalism were one with that of the Christian church.

S. WASHBURN HOPKINS